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THE TRUTH IN LOVE.

To the Editor of the American Baptist Magazine.

Dear Sir,

After thorough examination of the Scriptures in the original, a young preacher became fully convinced that our Lord has required, not the sprinkling of infants, but the immersion of believers. He presented himself to one of our churches, and was baptized. At his ordination, which occurred not very long afterwards, the sermon seemed to commend itself to all, as *sound speech that cannot be condemned*. In regard to many points, it left the application to be made (and it could not fail of being made,) by the hearers themselves. Not doubting that it would be useful as well as interesting to your readers, I have obtained from the brother who preached it, permission to send you a copy. C.

EPHESIANS IV. 15.

“SPEAKING THE TRUTH IN LOVE.”

THE wisdom and goodness of the Divine Being are manifest in all his appointments; and especially in those which refer to the salvation of men. The institution of the gospel ministry illustrates this remark. Men in general are so engrossed with worldly cares, that, were there not some outward excitement, they would not turn their attention to matters which are future and unseen. Knowledge of the Sabbath and of the Scriptures might be communicated; yet, without the living voice of the preacher, that knowledge, in a majority of instances, would be ineffectual: but by calling some of his servants to the sacred office, and making it their business to “hold forth the word of life,” the Saviour has provided for the sanctifying of many, who, but for

this merciful appointment, might still wander in the path of ignorance and depravity, till they should terminate their career in the midnight horrors of the pit.

See another manifestation of divine wisdom. The Lord has not only appointed the ministry, but has also furnished his ministers with the matter of their instructions, and has enjoined the manner in which these instructions shall be communicated. Our text exhibits a duty that is enjoined on all the disciples of Christ; and, manifestly, it may be applied, with peculiar force, to those who appear in the character of his ministers. They are required—

To speak THE TRUTH; and

To speak it IN LOVE.

Should a person declare, that a minister might safely preach ex-

ror, you would consider that man unworthy your confidence. Favour me, then, with your attention, my hearers, while I illustrate and defend the sentiment, that *a minister ought to preach the truth.*

The subjects upon which he must address his fellow-men, relate to their recovery from sin, and their restoration to the favour of God. When we say, then, a minister must preach truth, we mean *religious truth.* He must faithfully declare the doctrines which are enforced in the Bible. The duties also which are required both towards God and towards man, must be explained: every thing, in short, which respects the salvation of men, and their obedience to God, must be faithfully manifested. All which he speaks ought to be true, corresponding with the infallible standard; nothing as the result of human speculation or contrivance should be mingled with it; it ought to be pure, *unadulterated* truth. Not only should he be careful to support no error; he ought to preach the *whole* truth, and “declare *all* the counsel of God.” Partial and defective representations of the gospel are not far removed from erroneous representations; and no minister can be called a faithful “steward of the mysteries of God,” who keeps back any thing which may be profitable to those that hear him.

I will present two reasons why a minister should preach *only truth*, and the *whole truth.*

The *first* is, because *only truth is employed in sanctifying men.*

The end, so far as men are concerned, which every minister should propose to obtain, is the sanctification of his hearers. He beholds them in an alarming state of depravity; and unless a salutary change is effected in their character, they must be forever the objects of God’s displeasure. What

means can he employ to effect that change? Only the exhibition and enforcing of the *truth* concerning their situation, and concerning the remedy, which divine grace has provided. If he preaches *error* concerning these points, he will but deepen the slumber into which sinners have fallen, and increase the darkness of their prospect beyond the grave.

To show that nothing but truth tends to sanctify men, let us take particular graces of the christian character, and inquire what is most likely to nourish those graces. We select *love to God*, which is the foundation of all the rest. Suppose a person to imbibe erroneous opinions concerning the attributes and works of God; does the error which he is cherishing cause him to increase in love to God? He may increase in love to that creature of his imagination—to that collection of notions, which he calls God; but he does not love the true Jehovah. In order to love the true God, he must be acquainted with his real character, must conceive of him as just such a Being as he really is, and not such a Being as he is not. If he has already begun to love the true Jehovah, the way to increase his love, is, to enlarge his correct knowledge of God. Just so much as he is deficient in knowledge of God, so much he may expect to fail in love to his character; and just so much error as he embraces concerning God, so much is he depriving himself of the means of improvement, and spending upon the figment of his own mind those affections which are due to the Sovereign of the universe. You see at once, my hearers, that in order to love the God of heaven, we must believe *the truth* concerning his character, and not indulge erroneous conceptions.

Let me instance again in the grace of *repentance.* Repentance

consists in hatred of sin, in sorrow at having indulged it, and in a generous determination, by divine aid, to forsake it. But suppose a person believes error concerning the nature and consequences of sin, and believes it is something very different from what it really is, will he exercise true repentance? No, my brethren. Let sin be exhibited in all its deformity; let it be stripped of all its disguises, and its real, native self be shown, if you wish to excite the emotions of godly sorrow. Let the truth, *the whole truth*, concerning its nature and consequences be declared, if you wish men to consider their ways. But if you wish them to continue under its power, and never to exercise true repentance, then preach error concerning the nature of sin, or withhold part of the truth, and make defective, distorted representations of what God has declared.

Thus, brethren, we might proceed with each of the christian graces, and you would see that nothing but truth can sanctify the heart; and that the whole truth that has been revealed on religious subjects, is necessary to be declared, in order to promote the sanctification of men; since error, so far from producing this good effect, can subserve only the cause of depravity. As the sanctification of men is absolutely necessary to their salvation, regard to their eternal interests requires that ministers preach only truth, and the whole truth.

I may be asked here, whether a belief of the whole truth on all religious subjects, is absolutely necessary to salvation; or, in other words, whether a man may not believe some errors, and yet be at last received to heaven? I will reply to this question by asking another. Wholesome food is necessary for the support of human life; but cannot human life be supported by a smaller quantity

of wholesome food than is necessary to maintain a high degree of vigour; or may not human life be supported by wholesome food, while yet a small quantity of poison may be infused into it? Notwithstanding, however, the life may be supported, the poison will yet do injury to the animal frame. So in regard to spiritual life, *truth* is its only aliment, and truth will afford nourishment, notwithstanding some poisonous error may be mingled with it; yet let it be noticed, the error, as well as the truth, will produce its own effect.

But are not some truths essential, and others unessential? I reply, all religious truth, whether essential to our salvation or not, has the tendency to sanctify us; and all error, whether absolutely fatal or not, does tend, in some degree, to do injury. So that, although we should grant, that, in the christian system, there may be some truths, the belief of which may not be essential to our salvation, yet we cannot say, there are in that system some truths, the belief of which is of no importance to our duty, and our attaining the highest degree of spiritual health. Here we learn to make a distinction between our final salvation, and our present acceptable obedience to God. Some truths are essential to our salvation; other truths are not essential to *our salvation*, but are essential to *our present obedience and comfort*; and these latter truths ministers must preach, if they desire to lead their hearers in all the paths of obedience, and to advance them in divine knowledge and grace. All truth is important, if all be not essential to salvation; no error can be salutary, nor even harmless, even if it be not absolutely fatal.

Still more to show the impropriety of making so great a distinction as has sometimes been

made between what is essential and what we may deem unessential, in religious truth, and at the same time, to show the importance of maintaining the whole truth. let me remark, that *some errors, which may not prevent the salvation of those who hold them, may yet in their consequences, produce the ruin of millions.* We may easily conceive, that the persons who first introduced images into places of publick worship among christians, had a pious design; and, for aught we know, they may have been good men. Their motive, perhaps, was to bring down the facts of religion to the comprehension of an ignorant multitude. But although their error may not have excluded themselves from heaven, yet who can doubt that it has had, and that it still continues to have, a most injurious influence upon millions of immortal souls.

A pious man may preach error concerning the design of the Lord's supper, and the qualifications necessary to a lawful participation of it.—That error may not prevent his own salvation; but, in its consequences, it may be fatal to the salvation of multitudes. Belief of the truth on that particular point, may not be essential to his *salvation*; but it is essential to his *right discharge of duty*; and incorrect views on that subject may produce the ruin of many under his influence.

Thus it is, my brethren, in regard to all kinds of error. They are hurtful, if not fatal. We cannot, without suffering injury, nor without doing injury, walk in any other than the old beaten path of scriptural truth. In this path the minister must strive to lead his hearers, if he wishes to have them become holy and acceptable to God.

The *second* reason which I would present in favour of a minister's preaching only truth, and

the whole truth, is, because *belief of the truth is the only permanent bond of union among christians.*

The divisions among the professed followers of the same Lord, are a frequent subject of lamentation; and it appears to be the desire of all, that lasting union should be effected. It is an interesting question, How can union be effected? We think the present state of things may afford an answer. There is now much union; those who belong to the same church, and to the same religious denomination, are united. And why? Because their sentiments upon religious subjects, in the main, coincide; especially their sentiments upon christian fellowship and church fellowship. Similarity of religious sentiment appears the connecting tie. We observe a union likewise between different denominations; and this union has respect to those matters upon which their sentiments agree. Hence we conclude, that difference of religious sentiment, especially in regard to christian and church fellowship, produces disunion; and hence, if the cause of disunion, diversity of sentiment, be removed, and similarity of sentiment prevail, the way is prepared for permanent, hearty, happy union among all the people of God. And how shall similarity of sentiment be produced, except by a common meeting of all the friends of the Redeemer upon the ground of the truth? When all believe the truth, all will be united. We are then contributing to the approach of that happy state of things, if by diligent inquiry we ascertain what is truth, and do all in our power that the truth may be embraced and maintained. It is truth which must ultimately prevail; and when the Lord's people meet upon the ground of truth, party distinctions will cease, and will be swallowed up in the common appellation of

christians. As much as we are doing for the support of the truth, so much we do towards the union of the Lord's people; and as much as we do in supporting error, so much we are doing to prevent a permanent union.

These remarks enable us to judge respecting the conduct of those, who may be convinced of certain errors, and are yet unwilling publickly to renounce them, because by such an act they will be identified with a people who cannot, in the present state of things, form such a union as they may think desirable. Such persons speak much about union; but let them consider, they are the very persons who are doing most to prevent union. By refusing to join those, who, as they deem, possess the truth, they are giving their influence to the cause of error, and thus, unconsciously perhaps, are increasing disunions. *Departure from truth* produces disunion; and certainly those are chargeable with disunion, who know the truth, and yet encourage what they have discovered to be wrong. They who believe the truth and maintain it, ought not to be charged, as guilty of the divisions; but they *who depart from the truth*, and especially they who know the truth, and yet help an opposite cause. Be it then our fixed opinion, that union must be founded upon and regulated by truth; and let the ministers of religion be sure, that they inculcate nothing but truth.

But is it not best to be somewhat accommodating in our religious sentiments, and be willing to lay them aside, or not strenuously to maintain them, when they may interfere with some sentiments of other persons, whom we esteem conscientious christians? I answer: if we wish to avoid self-denial and to shun the cross, it may be the easiest course; or if we wish only a temporary union, liable

to constant interruptions, or union in which the heart shall not be engaged, we may pursue such a course. But if we wish a permanent, hearty union, we must, in the present state of the church, be self-denying, and be willing to lay the foundation, and do somewhat in rearing the superstructure, so that there may be a spiritual temple composed of "lively stones," to bless the world in some future generation. If we act on this principle, our labour will be successful, for we shall build on "the foundation of God;" but if we act upon any other principle, it is to be feared that we shall labour in vain, for we shall build our house "upon the sand."

But is not charity the bond of union, rather than similarity of religious sentiment? I answer: charity is indeed essential to union; without charity it is vain to expect it. Yet it is not that charity, which can accommodate itself to whatever may happen to be prevalent; but that never-failing, never-yielding principle of love to God and to his cause—that charity, which "rejoiceth not in iniquity, but rejoiceth in *the truth*."

Every minister then ought to preach simply the truth, in order that union may be affected among the people of the Lord.

If asked, where truth is to be found without the least alloy, I refer to the oracles of God. If told, that any sentiments, however diverse, can be supported from the Scriptures, I deny the assertion; for it impeaches the wisdom and goodness of him who inspired the holy writings. Scripture, when fairly interpreted, does not, in any instance, contradict itself; and let those who study it remember that they are not at liberty to put their own construction upon it, as they may please. There is a certain, distinct meaning in the word of God, which, without any

bias, we should endeavour to discover, and which will infallibly lead us into the way of truth.

Having shown that a minister ought to speak THE TRUTH, I proceed to remark, that he ought to speak it IN LOVE.

His heart ought to be warmed with love to that system of truth which the Bible reveals; and all his efforts in its behalf should proceed from a simple desire that the truth may be maintained. In religious controversy, as well as in other disputes, a desire for victory has often prevailed over a love for truth; and a selfish wish for the triumph of the cause which has been espoused, has taken place of the disinterested wish for the triumph of *truth*, let that be ever so opposite to a person's preconceived opinions. Disputants frequently conduct, as if, at all hazards, they were pledged to the cause in which they first embarked; as if it were disreputable to acknowledge themselves overcome by superior argument, and as if, notwithstanding the weight of evidence may be against them, they yet must use every effort to make "the worse appear the better reason." Let us, my brethren, guard against so perverse a state of mind. Let us make all our investigations, and all our defences in the cause of religion, free from selfishness, and actuated by the honest desire that the truth as it is in Jesus may prevail, and be glorified.

There is danger, likewise, of our speaking the truth from a love of display. The truths of religion are so sublime, and in the exhibition of them there is so much scope for our powers of argumentation, our eloquence, our taste, and every fine feeling of the heart, that other principles, besides a love to the truth, may induce us to investigate the Scriptures, and to speak the truth to our fellow-men upon subjects so fraught with interest.

Not only ought a minister to be actuated by sincere love to the truth, but also by love to the souls of men. He ought ever to remember, that the souls whom he is required to address, are immortal; and no being can estimate their value, excepting him who looks through eternity. Their everlasting interest is at stake; and to ministers is committed the dispensation of that Gospel which only can rescue them from the power of depravity, and fit them for the holy employments of heaven. O! my brethren in the ministry, how ought we to compassionate our fellow-men, when we consider them exposed to the everlasting displeasure of a righteous God; and especially when we reflect that he who dwelt in the bosom of the Father, cheerfully submitted to the frail and suffering condition of humanity, and on the bloody summit of Calvary, poured out his holy soul unto death, as a propitiation for the sins of men. Can we for a moment gaze at the bleeding, expiring Saviour; can we hear him amid his severest pains interceding for his very murderers, without imbibing a portion of that love which was stronger than death; and without being willing to impart to our fellow-men "not the gospel of God only, but our own souls also?"

Let us remember too, that they for whose eternal salvation we are to labour, belong to the same great family of which we form a part. They are our brethren, subject to the same affections, the same frailties and calamities, and capable of the same pleasures as ourselves. Let us ever remember, that when a few more suns have risen and set, we and they must appear before one common tribunal, and that their everlasting state must be happy or miserable beyond description, according to their reception or rejection of the gospel which we are called to minister.

The love which we should cherish for the souls of men, ought to be an inwrought, constraining principle. If such be our love for men, we shall be faithful in declaring the counsel of God. The tenderness which it will inspire, will make us delight in declaring "the acceptable year of the Lord," and will prevent us from neglecting to declare "the day of vengeance of our God." We shall not seek to *please* men, but to *profit* them; and by "manifestation of the truth," we shall endeavour to "commend ourselves to every man's conscience."

This love for the souls of men will cause a minister to persevere in his labours amid the varied discouragements to which he is exposed. What though his hearers be stubborn and perverse; what though they turn a deaf ear to all his kind entreaties; what though they even cast reproach upon him—yet if he loves their souls, he will be consoled by reflecting that he is only a partaker "of the afflictions of Christ." The language of his heart and of his whole deportment to his hearers will be: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.—None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Another consideration should induce a minister to cherish ardent love for his fellow-men; it will gain the readiest access for the truth. Men can be drawn,

when they will not be driven. Nothing, generally speaking, can so melt a person's heart, as the exhibition of love for him. Harshness may only close the avenues to conviction; but love is gently insinuating, and before a person is aware, he may be brought to an approbation of divine truth by the winning address of an affectionate minister. On all accounts, harshness and unkindness are utterly unsuitable to the minister's office; and not at all are they countenanced by his example whose ambassadors the preachers of the gospel profess to be. Would they obtain the object of their embassy, they must, with all kindness, *beseech* men to be reconciled to God.

You see, brethren, the solemnity of our office. It has respect to the salvation of immortal souls; and when a few more days have rolled over our heads, we, with our hearers, must stand before our impartial Judge. Let us work while the day lasts; and let us be faithful workmen, "rightly dividing the word of truth."

My beloved brother, to whom this is a day of peculiar interest, be it your grand, commanding concern, to speak the pure, undiluted truth of God; and speak it in love. Let love to God, and love to man, pervade your heart, and direct all your efforts. May you have grace to be faithful; and when your work shall be finished, may you receive the approving smile of our Master, and be rewarded with those, who, having "turned many to righteousness, shall shine as the stars forever and ever." Amen.

MISSIONARY DEPARTMENT.

DOMESTICK.

CAREY STATION.

EXTRACTS FROM MR. MC'COY'S
JOURNAL, FROM SEPT. 15, TO
DEC. 25, 1826.

Sept. 15. The Putawatomies and Miamies were called into a treaty with the United States Commissioners, on the 25th of September, in the wilderness on Wabash river, forty-five miles west of Fort Wayne. Knowing that the interests of the Mission were deeply involved, in company of one of our pupils, I left Carey on the 15th of September, and after an excursion in the woods of five days, arrived at Fort Wayne, and two days later, was on the treaty ground. This business detained me until the 19th of October, and then required a journey to Kentucky. It was the 7th of November before I had returned so far towards home as Troy, near the frontiers of Ohio.

The Putawatomies and Miamies ceded to the United States about one million and a half of acres of land, so situated, that their remaining territory (aside from small reservations among the Miamies,) will be divided by lands they have sold, into four parts, so far asunder as to admit a considerable population of white people between them.

[It is stated, that stipulations were made in the treaty favourable to Indian reform.]

After leaving Troy, (Ohio,) on the 7th of November, we hastened our journey, and after sleeping in the woods five nights, reached Carey about the middle of the sixth. Here we met with our

brother and sister Slater, and sister Purchase, newly appointed missionaries, who had arrived on the 27th of September. Four new scholars had been admitted to the school in my absence, and the business of the mission progressing.

Through the past summer and the present autumn, we have endeavoured to furnish our Thomas Station, among the Ottawas on Grand river, with supplies that would justify our beginning a school, and in other respects, putting our mission properly into operation at that place. It has been deemed expedient for myself and wife, accompanied by sister Purchase, to go thither to spend a few months, while the other brethren, for the time, remain at Carey.

[Mr. and Mrs. Mc'Coy and Miss Purchase, with others, commenced their journey for Thomas, November 28th, and in consequence of snow and cold, passed through many hardships and perils in traversing the wilderness.]

Dec. 5. We were slowly proceeding about 11 o'clock, when, to our great joy, we were met by our dear brother Lykins, and two young men, on horseback, with a supply of fresh biscuit and meat from Thomas. The young men were left to bring on the wagon, while myself and family and brother L— proceeded on horseback. About twelve miles ride brought us to the margin of Grand river, in full view of our contemplated residence. We were conveyed across in a periogue, and before night had the happiness to find all our company safely seated around our comfortable fire-sides.

Our brother Lykins has used great exertions amidst many trying difficulties, to get hither needful supplies for the mission, and to prepare for us comfortable accommodations, and we are happy to find every thing exceeding our expectations.

Dec. 6. Soon after our arrival yesterday, several Indians called to see us. Some in the neighbourhood had almost despaired of our getting hither this winter, of course they were gratified when they heard we were on the way. Some had requested that our trumpet should be blown on our arrival, that they might come in to shake our hands. But we were so much fatigued with our journey, that we chose to take their will for the deed. Noonday and his party heard of our arrival too late to come and see us, but beat their drum all night for joy.

To-day, Noonday, Blackskin, and many others, men, women, and children, come to see us. We had an affectionate shake of the hands, every one apparently bidding us welcome to their country. After some smoking, and a little friendly chat, the chiefs informed us that they had called to-day merely to bid us welcome, that they would come again on a day when our affairs, being somewhat settled, would admit of a deliberate talk on business. The day was agreed on, and they departed. It would be difficult to determine which were better pleased, they with our arrival, or we on discovering their pleasure. One special consideration, however, is added to our joys, that is, the great privilege of being the bearers of good tidings to the poor.

Dec. 10. Brother Lykins preached from, "thy kingdom come," after which I addressed the Indians, about twenty of whom were present. No audience could give

more decent and sober attention to a discourse than ours did.

Dec. 11. Agreeably to appointment, Noonday, Blackskin, and others, came in to council at our house, accompanied by some women and children. When assembled and smoking, I told them that some time ago we had promised to do certain things for them, we had already complied in part, and I had now come to fulfil the whole of our promises. I then proceeded to describe the nature of our business, the design and general regulations of our proposed school, &c.

Noonday replied, "Brother, I wish you to listen to what I say. I hope you will not be offended at any thing I shall speak, for I do not mean to offend you, or to say any thing that will wound your feelings.

I remember your promises to us. I have forgot nothing. You told us you would help us to build houses, make fence, plow, and the like, besides giving us a blacksmith, a school, and a preacher. We have seen the beginning of what you promised, we are all now rejoiced that you have come to live among us, in the hope that we shall realize the whole.

You have told us to be good, and I now tell you that ever since you first talked to me about God, I have been trying to be good, and have often endeavoured to persuade others of my people to be good also. For my own part, I acknowledge that I know nothing correctly about the Great Spirit, and I am very glad that you have come to live among us, to preach to us about him.

In regard to the school, I wish our children to be instructed like the whites. Then, when we shall have dealings with the whites, our children can stand by and transact our business for us. But we wish our children to be educated here among us, where we

may occasionally see them, and not to be taken out of our country. Many of our children are afraid that if they give up their children to you to be educated, they will be taken entirely away from them."

He then took from his bosom a paper carefully enveloped, and said, "Brother, when you promised us those favours, you said you might possibly forget, and therefore you would put your words on paper which could not forget. Look at this paper, brother, and see if it is the same you gave me, and see if you have forgotten any thing you promised us."

I told them it was the same paper, that there was my name made by myself, and I was now ready to do all that had there been promised. Yonder is the blacksmith, there are the labourers, there are the milch cattle, the oxen, chairs, ploughs, &c. The school will be opened in a few days, and I am now ready to preach to you. We shall not be prepared this winter to receive very many children, but a few will find room.

Blackskin then spake. "Brother, I hope that nothing I shall say will offend you, for I do not wish to say any thing that will be displeasing to you. I am not bad in my heart neither towards you nor any other person.

We are glad that you have come to preach to us. A long time ago I heard a priest down the lakes preach. You say many things the same as he did, but in some respects I discover there is a difference between your instructions and his.

Many of our people are afraid to send their children to your school lest you send them entirely away from them. If you will keep them here, and educate them in our own country, they will be willing to send them. I have a daughter, and some other near re-

lations in Montreal. Their absence has been a grief to me, and I now wish I could get them hither to live with you."

He then spake respecting their fencing, houses, cattle, &c. and repeated some ideas respecting religion, the school, &c. Some others spake to the same effect, and one inquired when we should be ready to receive scholars, and said his son was waiting.

I have never found Indians who appeared to realize such unqualified confidence in our disposition and ability to instruct and assist them, as these do.

Dec. 12. Brother Lykins started back to Carey with four of our horses, leaving one which was too lame to travel. We expect not to see him again for some months. Our adieus, like those at Carey, have been tender and affectionate. Blackskin, on taking his leave of brother Lykins yesterday, said, "I shake your hand in friendship, I hope the Great Spirit will take care of you on your journey, and will bring you safely back to see us again. I wish you good health."

Dec. 16. Four Indian youths are now at our house waiting for the opening of our school. The largest has become an apprentice to the blacksmith business.

Dec. 25. This day we commenced our school with five Indian scholars, my two little daughters, and a young man who has been in our employ. We sung the 523rd Hymn of Rippon, with a little alteration. "Blest is the man whose heart expands," and implored the blessing of our heavenly Father. ISAAC M' COY.

EXTRACTS OF A LETTER TO THE CORRESPONDING SEC. FROM MR. SLATER.

Carey, (Mich. Ter.) 100 miles N. W. of Fort Wayne, (Ind.) Dec. 21, 1816.

Rev. and dear Sir,

We were nine days in the wilderness, (travelling from Detroit

to Carey,) three of which we experienced wet and cold, having to lay on the wet ground at night. The 27th of September we reached this place in health and safety, which occasioned us to raise our Ebenezer and say, Hitherto the Lord hath helped us. We were received by the missionaries very cordially and affectionately.

It was thought advisable that I should take charge of the school, which duty I have attended to, for the most part of the time since. Previous to my entering the school I examined the establishment in its several departments, and found work which required attention, and that I could employ my hands profitably and usefully, which gave me encouragement to hope that I had not come in vain. The number of the family was about eighty, sixty of this number are children of the natives, and the remainder missionaries, hired men, and natives themselves. The number of acres of land improved for corn, was fifty, potatoes, five. About twenty acres of wheat were to be sown. The stock, about ninety head, fourteen of which were milch cows.

The prospect of the mission is encouraging. One of the hired men has experienced religion lately. O! may this be but a drop before a plenteous shower. I have visited a number of Indian villages, and had some very affecting seasons. The progress of the school is flattering, some have recently commenced geography, and a number are studying grammar. I desire to be remembered in your prayers. Yours in much affection,

L. SLATER.

THOMAS STATION.

LETTER FROM MISS PURCHASE TO THE
CORRESPONDING SECRETARY.

Thomas Station, Jan. 23, 1827

Sir,

After a perilous and toilsome journey of six weeks, September

27th, I was introduced to the mission at Carey. I felt grateful to God for his special goodness in conducting me safely to the field of my labours. Mr. and Mrs. M'Coy were absent upon some important business for the mission, but I was much pleased with the devoted appearance of all the missionaries who were present, as well as the order and regularity of every department.

I have felt it a privilege, for which I cannot be sufficiently thankful, to retire in some lonely place and pour out my soul unto God, seeking his guidance and direction. At such seasons I have often realized the omnipresence of Jehovah, and am now permitted to indulge the hope, that amid the wilds of the adversary and the prowling of the lion, I shall be protected beneath the wing of the Almighty.

On my arrival at the Station, I immediately entered upon missionary employment, endeavouring, as much as possible, to alleviate the incessant labours of sister Simmerwell, who was then the only female missionary on the establishment.

It was truly pleasing thus to associate with persons for whom I have felt so deep an interest, and morning and evening to kneel around the same family altar with children for whom I have wept and prayed in a christian land. I feel a strong attachment to these dear children and youth, a nearness I never anticipated. My only expectation of a reformation of character amongst the Indians, is from the hope, that the rising generation may be reared in the nurture and admonition of the Lord, and thus secure to themselves the blessings of civilization. Through the medium of an interpreter, I have conversed with a number of the females on the subject of religion, and once visited them at one of their villages. They seemed thankful, and de-

sired me to come often and tell them more about religion and the Great Spirit. But on account of being wholly unacquainted with their language, my hope of doing them good in this way, appeared like the feeble glimmering of a taper.

On the evening of November 16th, I was much rejoiced at the return of Mr. M'Coy and his wife, the following morning; when this was made known, every apartment resounded with acclamations of joy. Preparations were immediately made for their departure to Thomas, on Grand river. On the 25th, a church meeting was held. I presented my letter of recommendation, had the happiness of mutually extending the hand of christian fellowship with the little band of brethren in this wilderness, and the succeeding day, communed with them at the table of our Lord and Saviour; the season was solemn and interesting. Amongst the many deliberations for the good of the mission, it was proposed, that I should accompany Mr. C'Coy and family to Grand river. Accordingly, on the 28th of November, we commenced the journey of 120 miles through an uninhabited country.

None can form a just idea of the many inconveniences which attend a person travelling through a desert, unless they have been taught by experience. I had, however, much reason to be thankful for the assistance and solace of good company. After suffering very much from cold and fatigue, I was permitted to behold, and enter the land of promise. I found the poor Ottawas sitting in the region of darkness and shadow of death. On the following Sabbath, they assembled at the mission house for the purpose of worship. Mr. M'Coy explained to them the plan of salvation by Jesus Christ; it was affecting to witness the dawning of

light upon their poor benighted minds.

The condition of this people is such, as ought to excite the commiseration of every christian. It is true, that some of them have now an imperfect idea of the existence of God, but they know nothing of the holy traits of his character, the efficacy of the Saviour's blood, and the operation of the Holy Spirit, that so rejoices the soul of the believer. I hope the time is not far distant, when it may be said, they have also been taught of God, and have received the knowledge of the truth as it is in Christ Jesus. For such a blessing upon all who are perishing for lack of vision, we will unitedly pray. A school of eight Indian scholars is now in operation; our doors are open for the reception of more. I find myself happily situated in the agreeable society of brother and sister M'Coy. The family consists of twenty-seven. I am happy to say, that in no family I have ever witnessed a greater degree of peace and harmony.

Wishing to be remembered to Mrs. B—, and the continuance of your united prayers to God, I subscribe myself, with much affection, your sincere friend,

L. A. PURCHASE.

VALLEY TOWNS STATION.

LETTER FROM MR. JONES TO MR. BACON.

*Valley Towns, Cherokee Nation,
Sept. 23, 1826.*

Dear Sir,

I have just received a box from you, inventory dated November 15th, 1823. Owing to the want of regular communication through the upper part of Georgia, it has lain at Augusta a long time, with some other things for this Station. The inconvenience, however, is

not attributable to any person concerned with the Society or the Mission, but merely to the situation of the country. I have done all I can to make arrangements for the regular conveyance of the donations of our friends in future, which I hope will be advantageous; and a brother at Augusta will take care of any thing that may be forwarded there, till we can get opportunity to send for them.

Please to communicate to the ladies of the Society at Newton, the cordial thanks of the little Cherokees under our care, and also of the mission family. Their kind present has been a long time coming to hand, but it could hardly have come at a time when they were more needed, our clothing being entirely exhausted when their generous supply arrived. I trust the delay will not operate to damp the zeal or to interrupt the efforts of our pious friends.

Our school prospers; a good many young people have received an education which will qualify them for usefulness in society; above one hundred have been taught to read that word, which is able to make them wise unto salvation.

Several of the pupils who have finished their education have settled in life, and I trust will, by their conduct, diffuse a taste for civilized life, and its comforts and advantages among their people. But the best of all is, God by his spirit has spoken to the hearts of some of them, and I trust the friends of missions will in the day of the Lord have their best wishes realized, in witnessing the fruits of their labours in bringing multitudes of the heathen from ignorance and sin to the knowledge of the truth, and the enjoyment and glory in heaven.

We earnestly desire an interest in the prayers of our christian friends at Newton.

In future, the best way will be when a box is sent off, to put an inventory into the box, and send by post, a letter and copy of the inventory; we could then acknowledge the receipt of the letter and arrival of the box at Augusta, and we could take the best means to get them here. Any thing consigned to Messrs. Bliss & Wadsworth, Savannah, and I. B. Duncan & Co. Augusta, will be taken care of, and our brethren at Augusta will advise us of their arrival.

I am, dear Sir, yours, &c.

EVAN JONES.

MR. JOSIAH BACON, NEWTON—

For the Female Aboriginal Relief Society.

FOREIGN.

AMERICAN BOARD OF MISSIONS.

[From the Miss. Herald.]

MR. BRIGHAM'S REPORT RESPECTING THE RELIGIOUS STATE OF SPANISH AMERICA.

HAVING given a partial sketch of the church in each of the republics separately, and shown how it has been affected by the revolution, I proceed, as proposed, to mention some of the religious practices and ceremonies common to their churches generally.

Entering a Catholick country, the first object which strikes you in their religion, next to their numerous churches, is the *cross*, which every where meets the eye. It is seen on the top of every high hill, on all the steeples and towers, in every dwelling-house and shop, in their prisons, custom-houses, mints, halls of legislation, and, seen or unseen, is suspend-

ed from the neck of nearly every subject in the land.*

Entering their houses, if you hear any thing said of religious duties, it is of their attendance at *mass* (church service) said by a priest or friar in Latin. In all the churches this is daily said at the rising of the sun, and on the Sabbath and other feast days is repeated at mid-day. To this service in an unknown tongue, many attend every day, and all classes, clothed in black, are sure to be present on feast days, by which they mean those days when labour is prohibited, including the Sabbath, and anniversaries of many distinguished saints.

This service generally continues for fifteen or twenty minutes, during which time the congregation kneel before the great altar where the mass is read and incense burned. It must be understood, that their churches, immense as they are, are wholly without pews or slips, often without seats of any kind, or any objects through the centre, except long rows of hewn pillars, connected by arches, and hung with paintings.

I will add, too, in this place, as illustrating the interior of their churches and forms of worship, that along the sides of these spacious buildings are a series of deep alcoves and niches, where images of different saints, richly dressed, are placed, before which are small altars, where deluded beings, at all hours of the day, may be seen invoking aid.

Go into one of those dark temples at the time of vespers; see a few feeble lamps on the far distant altar, throwing their pale rays on the image of a bleeding Saviour, and the long rows of

apostles and martyrs; see the numerous paintings of saints and angels staring from every column, and looking down from the high arches above; hear the deep, slow tones of an unseen organ, mingled with the mournful prayers of an aged monk, in a tongue long since dead;—and you have at once the feelings, which they mistake for the purest devotion.

When the mass is ended, the congregation retire, each dipping his hand in the vase of holy water at the door, and crossing himself. On reaching their dwellings, which, on feast days, is generally before the hour of breakfast, the black dress of the church is exchanged for one the most showy and extravagant, and they are prepared for visiting the coffee house, the promenade, the cockpit, the bull-fights, or for a drive in the country, as fancy may suggest, and in the evening they go to the theatre. Thus passes the Sabbath throughout Spanish America, both with the priest and the people, and at night they lie down, thinking that they have served God faithfully in the morning, and afterwards had much innocent enjoyment.

With all their numerous ecclesiastics, preaching is seldom heard among them, unless during the forty days of Lent, and on the anniversary days of some distinguished saints.

The season of Lent is with them the solemn season. Throughout this period, the theatre is closed, most of their diversions suspended, and some are seen going about the streets with a cross of ashes on their foreheads to remind them of their mortality. If they have obtained no indulgence, they are, too, through this period, to abstain from animal food, and in the course of it, to make their annual confession to the priest. Sermons are now delivered in some of the churches every day,

* It is not very common in South America now to put the cross on publick buildings; but in Mexico it is in all the places mentioned, and often small images with it.

and during the last three of the forty, when they suppose the Saviour lay in the tomb, they are clothed in black, all business is stopped, the streets are empty and still, and silence and gloom pervade every object.

At the close of the third day, the tomb is burst, the Saviour rises, the bells begin to ring, guns are discharged, and rockets, rising from every quarter, seem to fill the air. In the evening, images of Judas are brought out, and publicly hung in the streets, beaten and stoned by the boys, and all their mourning is turned into joy. Now they begin again their suspended pleasures, all exulting that the days of Lent are over.

As I have said, they observe, also, as feast days, the anniversaries of some distinguished saints. Formerly these were far more numerous than the Sabbaths, but are now reduced in most places to eleven or twelve.

On the anniversary day of any particular saint, for instance, that of St. Augustin, his image is brought out from the convent bearing his name, clothed in the habit of that order, is placed erect on something resembling a bier, and thus borne on the shoulders of men through the streets. Following this image, is an immense concourse of people, the high clergy in robes of white satin and gold lace, the lower clergy in black, the various orders of monks in their peculiar habits, a train of youth in scarlet, bearing a tall silver cross and censer, then a retinue of laity with burning candles—a full band of musick, playing the while, and priests singing hymns in Latin.

In one part of the procession, is carried also, under a silk canopy, the sacred wafer, or host, which represents the Deity. In another part is sometimes borne the Virgin Mary, clothed in the manner of the richest princess,

with numerous jewels, and a crown of gold.

In some places I have seen carried four or five images of the same saint, exhibiting him at different periods of his life. The first represented him as an infant, with its mother, the next as a gay thoughtless youth, the next as a penitent, then he passes by as a priest in his robes, and lastly, as a canonized saint with a crown of silver.

In the festivals of the patron saints, (the supposed local guardians or protectors,) that of St. Martin, at Buenos Ayres, St. Rosa, at Lima, and St. Gaudeloupe, at Mexico, the publick authorities on foot, with their six mule coaches trailing empty behind, also join the procession, attended by several regiments of infantry and mounted cavalry in full uniform: At this time the streets where the procession passes, are hung with flags, cloths of crimson velvet, paintings, mirrors, and various other ornaments; all the bells are ringing, cannon roaring, and rockets bursting in every direction.

I almost fear that you will think this picture, looking at it on paper, exaggerated; but you can be assured that it conveys no full idea of those gorgeous processions, so common in Spanish America.

But what, you may well say, has all this to do with the religion of the heart? How can the splendid bauble think to please that infinite God, who declares he "is a Spirit, and that those who worship him must worship him in spirit and in truth?"

It is indeed a mystery, how the simple religion of Christ, the most simple of all systems, was ever transformed into such an unmeaning show. But through pride and wealth it has undergone changes, until Christianity with them, has become nothing but a system of outward forms, without

connexion with the feelings or general conduct. A religious man is made to signify a practical observer of ceremonies, let his life in other respects be what it may.

Having few or no Bibles to go to for correction, they seem to have lost sight, not only of the nature of spiritual worship, but of the proper method of gaining divine assistance. If they are in danger, or distress, the idea of penitence, submission, and future obedience, seem never to be thought of, but the grand inquiry is, what sacrifice can be made to obtain relief?

The dying miser, if conscious of guilt, bequeaths a sum to the church; the lady of rank, if sick, will vow, that if restored, she will wear a garment of sackcloth for half a year; the gay youth, for restoration, will promise, perhaps, that she will as long a time abstain from dancing, or going to the theatre. Sometimes when exposed to sudden danger, or in times of earthquakes, they will apply tortures to their arms or feet, and place a crown of thorns upon their heads. Some will fall down on the ground, beating their breasts and calling on saints; others go through the streets, bearing a huge cross, and confessing their sins aloud.

I would not be understood as saying that these are daily occurrences, or are practised by all persons; still they are practices, which do exist in almost every place, and to a great extent; and show us, how totally the nature of the Christian system is mistaken and abused.*

They have, however, in their religion of ceremonies, some practices of a more quiet and harmless character, and some which are, in their *design*, pleasing. Their mode of prayer at the close of the day, if but engaged in with seriousness, would be commendable.

At the moment the sun sets, the great bell of the cathedral strikes a single stroke, and is slowly followed by all the churches in the city, thus continuing the solemn sound for one or two minutes. On hearing the first sound from the cathedral, as it were a voice from the sky, every man, woman, and child drops all employment, every coach stops, all on horseback dismount, every head is uncovered, and the streets hushed to the stillness of the grave. Look round on the multitude, every lip is whispering its evening prayer, every thought directed *professedly* up to Him, who has given them the blessings of another day.

Did not the next moment of mirth, and their general immorality, show that this service is performed with thoughtless formality, it would be a service truly useful, as well as striking; and I have sometimes wished that it were introduced among us, where we have too many, who seldom pray, or think of the great Giver of all our mercies.

Another practice common in most families is, for the mother to call her little children and servants around her at the close of the day, and with them recite their evening prayers in their own tongue. Were not this too often directed to the Virgin Mary, in-

* In a country, where so little of Christianity is seen in its simple purity, there are those, as might be expected, who have declared not only their Catholic ceremonies absurd, but the whole Bible; and that, too, in cases where they never saw that book. In a few instances, I met with clergymen, who expressed skeptical sentiments; but not so frequently as I had been taught to expect. There are many of the higher clergy, who are not skeptical, and yet are exempt from those excesses of superstition mentioned. Among this class are some well educated men, and useful as politicians, and a few have been commanders in the Patriot armies. I must say, however, that few exhibit that character which belongs to a true minister of Christ.

stead of "Him who heareth prayer," and performed with a thoughtless rapidity, it would be, of course, what we should all approve. And I am still happy to believe, that, among *this* class of worshippers, there are some who have indeed the Christian temper, and improve well the little light which they enjoy.

A practice common in all those countries of uncovering the head when passing a church door, or the picture of a saint, deserves less approbation; still worse is the practice of friars in most places carrying round the small framed image or picture of some saint, which the low orders are taught to kiss, and then contribute a trifle to support the ever-burning lamps in their convent chapel.

The practice of burning lights, particularly before the portraits of saints, though common among all the lower classes, is peculiarly so among the Catholick natives. Coming into the city on the evening before a feast, I have often met aged Indian women returning from market to their huts in the vicinity, each bearing two small wax candles, which she lights up before the little picture of Mary, and says, "Now the Virgin smiles on me, and will bless me."

Another practice grossly superstitious, very common in past times, and yet continued to some extent, is that of the friars sprinkling dumb animals with holy water, and giving their benediction, to guard them against disease and other calamities.

A few days before leaving Mexico, on the anniversary of San Antonio Abad, I visited the convent of his name, and founded in honour of him. This saint was supposed to have unusual influence in averting evils from dumb animals, and his successors are thought by the credulous to inherit a share of the same influence.

On this occasion, lambs, doves, parrots, lap-dogs, all domestick animals, were brought in great numbers to receive a benediction.

The most imposing and most revolting part of the ceremony, was that of blessing the horses, some of which, I learned, belonged to the old nobility. These animals were ornamented with sashes of various colours, lashed over embroidered blankets, or gaudy silk and crape shawls, their ears, limbs, and mane hid, with bows of pink ribbon, and hoofs overspread with gold or silver leaf.

At length the friar approached, and went through the solemn mockery of sprinkling and blessing. The superstitious grooms then retired with their charge, happy as if *assurance* had been given that these animals should prosper through another year.

Were it proper in this communication, I might proceed still further with the relation of Catholick abuses, I might describe the custom of carrying the host, or sacrament to the dying, a custom which all must notice, as the coach, which bears the host and officiating priest, is daily passing, attended not only with a procession, singing and bearing lights, but with armed soldiers, that all in the streets may be made to kneel and uncover their heads. I might describe the practice of asking money to hire prayers for friends in purgatory, and the solemn days set apart to offer high mass for the souls of those fallen in battle. I might also describe their marriage ceremonies, the baptism of their infants, and their funeral solemnities, if solemnities they can be called;—but enough is already said, to show you their general religious character, and lead you, I trust, to pity their condition.

After this long history of abuses, which the dark ages originated,

and Spanish tyranny has perpetuated, you will wish, probably, to ask whether there is no prospect, under their new governments, that these abuses will be corrected. I answer, there is a prospect of correction, although its progress must be gradual.

A wise observer of society has remarked, "that a strictly Roman Catholick religion, and a free civil government could never long exist together."

The wide difference which is found between the character of this religion, as it exists in our country, and that which it exhibits in monarchical countries, goes to confirm the truth of the remark quoted, and to give us pleasing hopes as to our new sister republicks at the south. Indeed the change this system has undergone in those republicks themselves, since their emancipation, and the great reforming principles which are now at work, go to show, that, in the footsteps of their liberties, a religious reformation must follow.

It has already been shown, in a former part of this communication, that the system of monasticism, in some of the republicks, is already shaken to its foundation; and it may with confidence be added, that the same causes must soon demolish it in all.

One, who watches the signs of the times, may see, too, that causes are beginning to operate, which must make the secular clergy truly tolerant, or deprive them both of their influence and their living. The government in all those places are themselves disposed to be liberal. I do not believe that one man in ten, in civil authority, would now oppose a perfect toleration of religion, if the common people were thought prepared for such an event. The uniform language of political men, was, so far as I saw them, "Sir, I am no more in favour of that in-

tolerant article of our constitution than you are, and I hope the time is near, when the bigotry, which old Spain has left us, will be so diminished, that we can with safety expunge that article."

With this spirit in the governments, and most other leading individuals, particularly the young men, we can see what must eventually be the conduct of the clergy, whose all depends on their favour. I do not say that this dependence will make the clergy holy men, but it must make them tolerant, so much so that others can benefit them and the country, in a religious point of view.

This is now seen in relation to circulating the Scriptures. When the Scriptures were first carried to the country, a few years since, in the Spanish tongue, many of the clergy said, these books must not be circulated, they will ruin the people. "What, (say those in authority,) can a book, given by our Maker, and found, in the two wisest and purest nations on earth, in every family, can such a book injure us? We do not believe it. We must not stop the diffusion of knowledge in any way." Such replies from every quarter soon silenced opposition, and the Bible is now introduced, and bought and sold there as freely as in our cities.

When, too, it was first proposed, that foreign Protestants should have a burying place among them, the idea was warmly opposed by many. But the governments laughed with scorn at the superstitious objection, and asked the priests if they intended always to live in the blindness and intolerance of Old Spain. All opposition on this subject has now subsided, and the clergy themselves are sometimes seen at Protestant funerals.

The truth is, it has already become dangerous for the priesthood to oppose the progress of honest

liberal sentiments on any subject, religious as well as political. It is understood there, that the clergy generally were opposed to the revolution, and that many are yet in heart, friends of the old system. But if they prove this suspected friendship to that system in any way, they know their probable destiny—they run the risk not only of losing their living, but of being sent from the country, as priest after priest has already been sent.

There is a further question connected with the religion of that country, of still higher import. As you have learned from what was previously said, nearly all the bishoprics of Mexico and other high places in the church, are now vacant. The same is true with these elevated stations in the other republics. The question begins to be agitated, How are these stations to be filled?

Formerly they were filled by nominations from the king of Spain, ratified by the Head of the Catholic Church, at Rome. The new governments have some of them recently sent deputies to his *Holiness*, as they style him, asking for the same nominating power, which was before granted to the Spanish monarch. But will the pope grant this request? Will he suffer rulers, who are not “the Lord’s anointed,” to meddle with the high offices of the sacred church? This is a question which is beginning to excite a deep interest, both among the clergy and the rulers of Catholic America.

Suppose that the pope refuses to grant this privilege of nominating, which many predict, and some *hope* he will refuse. What will be the result? So sure as there is a spirit of independence in those governments, they will assume this privilege, and those high offices will be filled by the most patriotic and best of their clergy, who will most deserve them. The

American church then will be as thoroughly severed from the court of Rome, as their civil governments now are from the court of Madrid.

But suppose that the pope does grant the Republics the privilege of appointing their own church officers. They will then be sure to appoint their most tolerant men to these high stations, and the church will grow better and more tolerant under them.

Whatever policy the Roman pontiff is pleased to adopt towards the South American churches, they must grow more and more intelligent, and less bigoted; they must throw away their European, tyrannical habits, and *keep up* with the liberal march of the new civil governments: they must, in time, lose almost every thing of the Catholic religion except the name.

Think, for a moment, how their character has already been changed, since the Revolution, not so much in their little religious ceremonies, as in the great principles of action.

Their inquisitions are now changed into school houses, and the peaceful halls of legislation; the number of feast days is diminished; the practice of selling indulgences stopped; the wealth and power of the priesthood lessened; in one country there is already a free religious toleration, and in all, protestants live and die undisturbed; the Scriptures too are now freely circulated; and in some instances, their children are instructed by Protestant teachers.

The question might be suggested, for it is often asked, whether Protestant preachers could not now be usefully sent to those countries?

The answer is, that they could not at present. Such a measure, in most places, would be opposed, as yet, to articles of their constitution, and would create such ex-

citement among the lower orders, that the most liberal, enlightened statesmen would discourage it.

Although there are many individuals in South America, who have noble and expanded views on all subjects, men who are up with the spirit of the age; still there is in that field a putrid mass of superstition, on which the sun of liberty must shine still longer before we can safely enter in and labour.

In a few places, a Protestant preacher could labour profitably among foreigners collected there, and by private intercourse, if judicious, be widely useful to those of the country. But these places are yet few, as are those where one could be successful in school, and they are mostly occupied.

We must wait patiently a little longer, till the Ruler of nations, who has wrought such wonders in those countries the last ten years, shall open still wider the way, and bid us go forward.

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GREECE, A MISSIONARY FIELD.

Letter from Mr. Fisk, late a Missionary to Jerusalem, written just before his decease, and addressed to the "Society of Inquiry in the Theological Seminary," Princeton.

Beyroot, Sept. 20, 1825.

Dear Brethren,

Your favour of May 24th, was not received till a year after it was written. It was, however, highly acceptable.—You request information respecting Greece, as a Missionary field. I hope the spirit of benevolence prompted the question, and will prompt some of you to investigate the field personally, and to occupy it.

The Greeks need missionaries, for though nominal Christians,

yet they pay an idolatrous regard to pictures, holy places and saints.—Their clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an eulogium on some saint, than an exhibition of Christ's gospel. The people are consequently ignorant and vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek without understanding it. Greece offers to view an extensive Missionary field; the different divisions of Greece, properly so called—the numerous Islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable—thousands of schools, now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek Church is intimately connected with the predominant church in the immense and rising empire of Russia—and has more or less direct or indirect influence upon all the oriental churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer the Missionaries many excellent materials to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which four hundred years of barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea that the present is the period of their national regeneration.

The Greek Church itself opens the door to Missionaries. It has always allowed the distribution of the Scriptures, and has had disputes with Papists on this point. The Greek Patriarchs, Archbishops and Bishops, have generally favoured the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand tracts in Greek; they have been received with pleasure, and ecclesiastics and dignitaries of the church assists in distributing them. Among these tracts are the Dairyman's Daughter, Young Cottager, William Kelly, Leslie's method with Deists, Watts on the end of time, Dr. Green's Questions and Counsel, and many others translated from the English. To the schools and convents we have free access for the distribution of the Scriptures and tracts, and do not often meet with Greeks who oppose our work.

Several important errors of the Papists have never been admitted by the Greeks, such as papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's Supper in only one kind.

The Greeks, however, pray to saints, and enjoy auricular confession, and pray for the dead, and know of no other regeneration than baptism.

The present is a time for a Mission to Greece. The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions, which at another time would require years might now be affected at once.

It is desirable that the time of political revolution should also be a period of religious reform.

Americans should undertake this Mission. The prejudices of Greece are all in her favour, and strongly

so in preference to every other nation on the earth, except the English.—There is no time to be lost. It is even now too late. The Missionaries should ere this have been near the field learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us. Who would not love to preach in Greek on Mars hill? Whose soul would not be filled with holy joy and trembling at the thought of writing letters to evangelical churches planted by his own preaching in Corinth and Thessalonica? And methinks the dullest imagination would be fired with a poet's flame on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence!

Brethren, if I knew you personally, I would call some of you by name, and put the question to your consciences before God, and in the anticipation of the day of judgment, "Will you espouse the cause of the Greeks, not politically, but religiously? Will you not call on the publick to send them Bibles and messengers of peace? Will you be the first man to undertake the work?" A spirit of cold calculation may begin to enumerate the difficulties and disappointments that may attend the enterprise. But to all such calculations I answer, The time has not yet arrived when Missions to the heathen are to be carried on without trials, crosses and sacrifices, and long patience. Let any man undertake it full of this impression, and he will not be disappointed.—Brethren, I repeat my plea in behalf of Greece. Are

there not two among you who will, after mature deliberation and earnest prayer, consecrate yourselves to this work? May the Lord guide you and bless you.

SOCIETY ISLANDS.

ANECDOTE BY MR. ELLIS.

The following anecdote, illustrative of the degree of civil freedom enjoyed by the natives, now that they have come under the benign influence of Christianity, was narrated by Mr. Ellis at a late anniversary of the British and Foreign Bible Society.

A high tone of independent feeling, and a bold attachment to their natural and acknowledged rights, pervade the several classes of the community; of which they have given many striking instances. I shall only mention one, which occurred in the island of Huahine, where I resided several years. In the autumn of 1822, the queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit tree growing in the garden of a poor man on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree was carried away. Teuhe, the owner of the spot on which it stood, returning in the evening, and being informed by his neighbours that the queen's men had cut it down, repaired to the magistrate of the district, and lodged a complaint against the queen. The magistrate directed him to come to the place of publick justice the following morning at sunrise and substantiate his charge: he afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, the missionary residing there

went down to witness the proceeding: and, as the sun rose above the horizon, Ori, the magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree; on a finely woven mat, before him, sat the queen, attended by her train: beside her stood the native peasant; and around them all, what may be termed the police-officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man stated his grievance, adding, that he knew that they had laws—he had thought that those laws protected the poor man's property, as well as that of kings and chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the queen, asked if she had ordered the tree to be cut down. She answered, 'Yes.' He then asked if she did not know that they had laws. She said, 'Yes; but she did not know that they applied to her.' The magistrate asked, if in those laws there were any exceptions in favour of chiefs, or kings, or queens. She answered, 'No,' and despatched one of her attendants to her house, who returned with a bag of dollars, which she threw down before the poor man, as a recompense for his loss. 'Stop,' said the justice; 'we have not done yet.' The queen began to weep. 'Do you think it right that you should have cut down the tree without asking the owner's permission?' continued the magistrate. 'It was not right,' said the queen. Then turning to the poor man, he asked, 'What remuneration do you require?' Teuhe answered: 'If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompense.' His disinterestedness

was applauded ; the assembly dispersed ; and afterwards, I think, the queen sent him privately, a present equal to the value of his tree.

These happy changes in their civil institutions have not been produced by the direct instructions of the missionaries ; for they have invariably avoided all interference with the civil and political usages of the countries in which they have laboured, and have directed their attention to the moral improvement and religious instruction of the people. The alterations that have taken place in their political economy and their civil constitution have been but the legitimate effects of the truths of the Bible on their minds ; in which, through all the various relations they sustain in civil society, they are taught to “do unto others as they would that others should do unto them.” War, the delight of savages, has ceased ; its ravages have been unknown since the principles of the Bible have prevailed among the people. The last pulpit that I ascended in the Society Islands was at Rurutu, where the rails connected with the pulpit-stairs are formed of warriors’ spears. Not less striking and satisfactory is the change in their moral character and religious feelings. Their cruel and absurd idolatry has been abolished. As a nation they profess Christianity ; and many have realized all the divine comfort it is adapted to impart in the solemn hour of death. There is nothing they so much desire as the parts of the Scriptures published in their language. They bring the produce of the soil to pay for them ; as a small price, equal to the value of the paper, &c. is always required ; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The Scriptures are their constant companions, when they

voyage from one island to another, or travel to different parts of the same island : they are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity, but invariably carry their books : even when they leave their houses in the morning to work in the mountains, and expect to return in the evening, they frequently carry their books, that, during the hour of rest at mid-day, they may read the Holy Scriptures. I do not think, in my various journeys among the islands, since the natives have possessed the Scriptures, I ever met a party travelling that had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them.

[*Miss. Her.*

ANECDOTE.

Two negro women in Antigua, members of a religious society, but dead many years since, exhibited a remarkable contrast of distrust and faith.

One of these women had accumulated, for a person in her station, what might be considered much wealth : but she was haunted with such an apprehension of dying in want, that she was afraid of laying out money even for necessary food, and under various pretexts evaded paying the usual small contributions towards the support of religion in the Society to which she belonged. One day she brought to a friend a number of guineas, and told her she might keep them for her, and when she came to lie down not to let flies “nyam” her—meaning that when she was confined to a dying bed, some one must be employed to take care of her. Her friend asked her how she knew that she should be confined to a bed of sickness previous to death, and ad-

vised her to make a proper use of her money, to dismiss all care of providing for an event which might never happen, and to trust herself with Him by whom the hairs of our head are all numbered. But she was deaf to this christian counsel, and continued anxious and careful about trifles. Complaining bitterly one day to the same friend, of some insignificant loss which she had suffered, while her faithful monitor was labouring to convince her of the impropriety of such complaints, the woman exclaimed, "Oh! my head!"—fell down—and died shortly after!

The other woman, a poor field negro, had a heart overflowing with the love of God and man. She might have been exempted, by pleading poverty, from paying her contributions to her Society; but she thought it an honour to be allowed to contribute her mite to the support of religion. On one of the occasions when she had to pay her contribution, she had but two "dogs," (of the value of three half pence) in the world, and her children must be fed. She could not bear to withhold her trifle, nor could she leave her children unfed. Recollecting that she had a little corn, she set one of her boys to grind it; and sent the other to pick a weed which the negroes boil for food: having prepared their suppers for

them, she left with a light heart, and proceeded to the estate where she was to meet her friends. When she put down her two "dogs," she raised her eyes to heaven, with these emphatic words—"Take it, my Massa! it is to you I give it!" In her way home, the next morning, she had to pass the house of a lady who knew her: the lady, seeing her, called out, "O Mary! I bought a quarter of pork from you so long ago that I had quite forgotten it: how much was it?" Mary could not recollect the amount; but the lady, determined not to let her lose by it, gave her two dollars, and sent her to her house-keeper for some rice and salt pork to take home with her, to which the housekeeper added some flour and pork from herself. In relating this circumstance afterward, Mary remarked, that if we give God any thing, he does not pay us again as our fellow creatures do, but gives us twice and three times as much in return. This excellent christian has been heard, when praying with other females, to be so drawn out in love to her fellow creatures, that when she could particularize no further, she has supplicated, in the warmth of her love for mankind, and with true sublimity of conception—that there might be "A FULL HEAVEN AND AN EMPTY HELL!"

[News from afar.]

RELIGIOUS DEPARTMENT.

EXTRACTS FROM THE ANNUAL REPORT OF THE BAPTIST GENERAL TRACT SOCIETY, PHILADELPHIA.

AN institution like ours, intended to embrace so wide a range of labour and usefulness, and to extend its benefits to so many thousands of persons, cannot be established at once. A capital is indispensably necessary, and that will accu-

mulate very slowly, unless more general attention and liberality are excited towards the Society. So far it has prospered to as great an extent as its founders probably anticipated, and will, with the blessing of God, increase more and more.

In order to this, however, our brethren who have undertaken to help us, must continue to pray, labour, and give for its support and enlargement. The Auxiliary Societies must continue to send us supplies, and be willing to wait a while for Tracts, and their subscribers to receive several copies of each number. They should remember, that a much larger sum than we have yet had in our treasury, is necessary to publish so extensive a variety, as that a subscriber shall have no two copies alike. It is also very important that they pay in advance. If all would do this, they would be soon supplied. If few or none do it, we cannot give them Tracts in due season. They wish, too, that the Tracts issued from their depository here, may be executed in a superior manner, without increasing the price; i. e. covered, trimmed, and ornamented with cuts, all which will occasion additional expense to the Society. Renewed exertions should be made. The object and plan of the Society must meet the approbation of all who love the Lord Jesus, and pray for his kingdom to come. Tracts which exhibit the truths of the gospel in a plain and pungent manner, have been greatly owned of God, for the establishment of saints and conversion of sinners. They are therefore an instrument to be used by the church of Christ for the enlargement of her borders. Our denomination has done comparatively little in the circulation of religious tracts, if we except the circular letters addressed yearly to the churches, which are chiefly intended for the edification of believers. But the time has come for us to awake to the work of doing good among mankind at large, and by every possible method to spread a knowledge of the way of life everlasting. Negligence and sloth in the work of God, never justifiable in his people, are less so when means so cheap and convenient can be used for the spread of the gospel among the careless and destitute; especially since the efforts of others thus disseminate both truth and error are multiplied. It becomes all the servants of Christ to promote the dispersion of Scriptural Tracts. This method of doing

good is so simple and ready, that all, from the highest to the lowest may assist. Thus the private members of our churches, male and female, and even children, by distributing Tracts, may do something instrumentally for the salvation of souls. Every cent expended for this purpose (and how many are squandered for trifles even by professors of religion) puts a Tract in circulation, which, with the Lord's blessing, may inform, awaken, comfort or strengthen some one in his way to eternity. It is hoped the importance of this subject will be duly considered by our brethren generally. If those to whom this shall come, have done any thing to promote the good work, we trust they will not be weary in well doing, but continue and redouble their exertions. If they have done nothing, let them inquire what can we do to forward the Society's useful design?

Life Subscriptions are an efficient means of aiding the object. There are thousands of our brethren whose circumstances will justify giving ten dollars to constitute themselves members for life. An individual by becoming a life member of the Society, affords the means of procuring the plates for a Tract of eight pages, from which millions of impressions may be made, and scattered abroad to as many sinners, to speak to them things which make for their peace. Our female friends have already aided the Society very much by giving the sum required to make their ministers members for life, and also by forming Auxiliary Societies, and we hope many others will follow the example. If the sum can be conveniently increased to *twenty-five* dollars, and their pastors thus made Directors for life, it is more desirable. The addition of *fifteen* dollars to ten already paid, will be acknowledged as entitling the individual by or for whom it shall be paid, to the rank of a Director. We hope that some of our more wealthy brethren will be found sufficiently liberal to constitute themselves Directors for life, by the donation of that sum; thus giving the Society substantial aid.

Our ministering brethren can do much for the prosperity of the Society, by en-

couraging their people to form societies, give life subscriptions or donations to make a stock, and putting them in the way of obtaining our Tracts. The sum necessary to furnish a congregation with a supply of Tracts for themselves, children and neighbours, is so small, that it can be contributed without detriment to any other good work, for which money is required. This can be done to considerable extent, if the churches will take up collections for the benefit of the Society: one half of which to be returned in Tracts to the Minister for gratuitous distribution, if desired, and the other half to go to enlarge our operations. We request this, and shall be happy to find it not in vain.

From the experiment which has been made by the Baptist General Tract Society, and from the known numbers and resources of our churches, it is evident that much might be done among ourselves in this way for the spread of scriptural knowledge.

In conclusion, the Directors will barely say, that not having had space to speak at large of the beneficial effects, which with the Divine blessing may be expected to follow the labours of the Tract Societies in the instruction of the young and ignorant, the reform of the vicious, the conviction of the sinful, and the establishment of the believing; nor of how little can be known in this world, as in the preaching of the gospel, of the amount of good done to souls; of the tendency there is in this work to increase the piety and usefulness of those who engage in it with dependence on God, looking to him for success; of the cheapness, convenience, and, in some respects, superior advantages, of this method of dif-

fusing knowledge of the truth as it is in Jesus; of the desirableness of having all our brethren enlist in this cause, and give this Society power to act efficiently and extensively, and avail themselves of its publications as an instrument of promoting the kingdom of the glorious Redeemer; of the present and pressing need of funds to commence and carry on operations proportioned in some degree to the number and demands of our churches, and the increasing population of our country; of the duty binding on God's children to use all the means afforded in his providence, for the enlargement of his church; and though last, not least, the absolute necessity of the Holy Spirit's influence to make our efforts useful to a dying world: these, and many other things connected with a subject so fruitful, important, and interesting, we must leave to be supplied more fully by the reflections of our friends. We commit the cause to HIM who only can give success, beseeching him to prosper the work of our hands, and influence his servants to come to our aid, with a spirit of faith, prayer, liberality, and zeal, such as becomes those who are living for eternity.

NOTE. It will be gratifying to see from the following statement of receipts of the Treasurer for the month of February, that the above appeal has been regarded by those who became acquainted with it, and we indulge the hope that by means of its insertion here, others to whom the existence and state of the Society were but imperfectly known, will be induced to come forward in its support.

Account of moneys received by the Treasurer of the Baptist General Tract Society, from Feb. 1, to March 1, 1827.

From Auxiliary Tract Society of the Second Baptist Church, Philadelphia,	
per Noah Davis, Agent,	\$17,75
Southwark Auxiliary Society, per Noah Davis, Agent,	33,40
Southwark Juvenile Society Auxiliary, per Noah Davis, Agent,	2,02
New-York Baptist Tract Society Auxiliary, by Rev. S. H. Cone, Agent,	100,00
Salem, N. J. Auxiliary Society, per Noah Davis, Agent,	19,62
Woods Town Auxiliary Society, per Noah Davis, Agent,	2,75
Eatonton, Ga. John M'Bride, Agent, per Noah Davis,	15,00
a friend of the Rev. John L. Dagg, which added to 10 dollars paid previously by females, constitutes him a Director for life, per Noah Davis, Agent,	15,00

From Rev. A. W. Clopton, Charlotte Co. Va. to constitute him a life director, ten dollars having been paid before,	15,00
ladies to constitute the Rev. Joseph Kenard, Blockley, Pa. a life member,	10,00
ladies to constitute the Rev. E. Cushman a life member,	10,00
ladies to constitute the Rev. Thomas J. Kitts a life-member,	10,00
Charlotte Co. Va. Depository, A. W. Clopton and E. Collins, Agents,	10,00
William Roles, Wake Co. N. C. for tracts,	10,00
annual subscribers, viz. Geo. Hacker, John Mustin, Martha B. Ellison, Sa- rah Forde, Isaac Reed, E. Griffiths, Susan Keen, W. T. Brantly, (paid in January) one dollar each,	8,00
Donations—The Rev. Joseph Shepherd, Salem, N. J. \$1; the Rev. H. Smalley, Bridgeton, \$1; Isaac Mulford, Rhodeston, \$1; Enos Paullin, Salem, 50 cts.; collection in Baptist meeting-house, Salem, \$4,57 cts. by hand of Noah Davis, Agent,	8,07
	<hr/> \$286,61

SAMUEL HUGGENS, *Treasurer.*

HUDSON BAPTIST MATERNAL SOCIETY.

TO THE EDITOR OF THE AMERICAN
BAPTIST MAGAZINE.

Sir,

A number of mothers belonging to the Baptist church in this place, feeling the importance of religious training to our children, have associated ourselves into a Society, known by the name of the Hudson Baptist Maternal Society. We meet once a month for the special purpose of prayer, and to confer with each other on the best measures to adopt for the education of our children, and to read from the best religious authors on that subject, and also to relate to each other the success which has attended our efforts. And having experienced a blessing in our own souls from an attendance on these meetings, we send you our first annual Report for insertion in your Magazine, sincerely hoping it may be a means of stimulating other christian mothers to the like efforts. If, therefore, you think it worthy a place in that excellent work, you will please to insert it.

Yours, with respect,

R. GIFFORD, *Sec.*

Hudson, March 5, 1827.

FIRST ANNUAL REPORT OF THE HUDSON
BAPTIST MATERNAL SOCIETY.

Deeply impressed with a sense of our unworthiness, of the innumerable blessings which a kind and gracious Parent has bestowed upon us during the past

year, and earnestly desirous of promoting his glory in using our feeble endeavours for the salvation of our children, we present to the friends of this Society, the success which has attended our feeble efforts. Besides the reading of the Holy Scriptures, we have endeavoured to avail ourselves of the best authors on the education of children, and to select from them such pieces as were best calculated to throw light on our minds, and thereby assist us in the important object we have in view. These pieces we have read at our monthly meetings. Another means which we have made use of, is that of conversing with our children on the first grand principles of religion, such as the fall of man, the depravity of the human heart, and the necessity of repentance for our sins, and faith in Christ, in order that we may escape the divine wrath. But the greatest, and we believe the most effectual means we have used, is that of prayer. At some of our seasons of devotion, we have felt our hearts peculiarly drawn out in prayer to God; we have agonized with him in behalf of the souls of our children; and have felt with Jacob, that we could not let him go, without a blessing. We have endeavoured to realize how awful it will be at the day of judgment, to see our children, whose spiritual concerns we may have neglected, banished to everlasting perdition. Dreadful thought! Oh my soul, canst thou endure such a scene! if not, exert all thy faculties, and leave the event with God, and he will not disappoint thy

hopes. At our monthly meeting in October, an unusual earnestness in prayer prevailed. Some mothers present, expressed a fervent desire that their children might not only be finally saved, but that they might experience the saving influence of the gospel in their youth, that their whole lives might be devoted to the service of him who is the author of their being and of their salvation. But this is not all; we have one fact to relate, which powerfully evinces to us the truth of that scripture which says, the effectual fervent prayer of the righteous availeth much. One of the members of the Society states, that she has ever felt it her duty to dedicate in prayer her child to God, desiring, that, like Samuel of old, he might grow up to minister in holy things. She has ever felt it her duty to set apart a day for special prayer, that wisdom and understanding from on high might be imparted to her, that she might bring him up in the fear of the Lord, believing that in answer to prayer, wisdom will be given, and that without solemn, importunate, and incessant prayer, hope will prove vain, and effort abortive. In answer to prayer, she believes the divine blessing has accompanied her instructions, and perceives in her child a reverence for the Divine Being, a fear of offending him. She perceives religious principle in operation, the propriety or impropriety of actions is tested by it, and accordingly, performed or avoided. This she considers the work of the Holy Spirit in its insipient stage, the presage of a well governed life, the gem of future piety. That this gem may continue to become exceedingly vigorous, and flourish, and bloom, and bear fruit, and finally be transplanted to a more genial clime, where it will be continually attaining to greater and greater perfection throughout the endless ages of eternity, she means with the divine help, to continue most devoutly to pray for, believing that this great blessing can be conferred only by God, and that prayer is his own favourite means instituted for procuring it. Facts like this, induce us to believe that we have not laboured in vain in this important work, but that the

Lord has been with us of a truth, though sometimes we knew it not. And though no powerful display of the effects of the Holy Spirit have been evident among us, yet we feel that God has not left himself without a witness. We believe, that owing to the different dispositions implanted in children, no particular method can be adopted with regard to the government of them; but each parent must persevere in that way which providence seems most clearly to point out to them, and in which they seem to be most successful; and while we know that in the sight of God one day is as a thousand years, and a thousand years as one day, let us not be discouraged if the blessing should tarry. Only be faithful, and the promise will be verified, even though it may be after our bodies are mouldered into dust, that if two of us shall agree on earth as touching any one thing, and shall ask in the name of Jesus, it shall be done for us. We feel exceedingly desirous that every mother might feel the importance of the object we have in view, and unite with us in our feeble endeavours; and that by training our children up in the right way, they may be constrained to follow in our steps, and thus many generations to come will rise up to call us blessed. Let us not be weary in well doing, for in due time we shall reap, if we faint not.

HULDA ADIST, *Directress.*

REBECCA GIFFORD, *Sec.*

CONCISE HISTORY OF THE AMERICAN BIBLE SOCIETY.

(From the Society's Report, Jan. 1827.)

The American Bible Society was formed in 1816. For some time previous, individuals in various parts of the country had felt the great importance of such an institution. The reports of Missionaries travelling through the Western and Southern States, exhibited a destitution of the Scriptures, which increased the anxiety to have a National Society formed. The glorious and useful career which the British and Foreign Bible Society was pursuing, presented also another inducement to attempt this object.

On the 8th day of May, 1816, delegates from various parts of the Union, to

the number of sixty, met in the Consistory Room of the Reformed Dutch Church, New-York, and commenced the work of forming a National Bible Society. The scene was a new, and a grand one. There were seen representatives from various parts of the Union, from nearly all the religious sects, unaccustomed to meet under the same roof; some, in a measure, suspicious and cautious, others animated by the catholic scene, and all desirous to give a wide circulation to the Word of God.

On motion, it was *unanimously resolved*, "That it is expedient to establish, without delay, a General Bible Institution for the circulation of the Holy Scriptures, without note or comment."

A Committee was appointed to prepare the plan of a Constitution, and an address to the publick on the nature and object of the proposed Society.

After an adjournment of three days, the convention assembled, and heard the Constitution, which was then unanimously adopted.

This judicious constitution, and the able and spirited address which accompanied it, were widely circulated, and produced, as was hoped, great results.

In the course of the first year of the existence of this National Society, forty-three Societies, previously formed in different parts, became its auxiliaries, and forty-one new auxiliaries were also organized. Six other Societies, although they did not become auxiliary, manifested their approbation of the General Society, by liberal donations. In the course of the first year, twenty-nine clergymen were made life members of this Society, by the payment of thirty dollars each by their respective congregations; one hundred and forty-eight individuals made themselves life members, by their own subscription of thirty dollars or more; and twenty-seven made themselves life directors, by paying one hundred and fifty dollars; two hundred and forty-two persons became members, by a subscription of three dollars a year; and very many individuals made donations of greater or less sums. From the British and Foreign Bible Society, as a token of her attachment, was received five hundred pounds sterling, besides copies of the several editions of their Bibles, together with reports and other documents, useful to the Society. The amount of money received during the first year was \$35,877, 46. Such was the interesting beginning of this National Society. So numerous and powerful were its friends, and so generous its patronage, that it seemed every family in the Union must soon be furnished with the Word of God. But, although its friends and its means have been gradually increasing, such has been the increase of our population, compared

with that of the patronage of this Society, that now in 1827 there is every reason to believe, that *three millions*, or one fourth of our population, are living without the Bible in their hands. There was never a time since the formation of this Institution when its friends were called upon more loudly than at present, to supply the wants of our own people. And if we have any regard for those of the human family beyond our borders, there never was so *loud* a call as at *present*, to send them these sacred treasures. Our own Indian tribes are beginning to call for them. A box of Scriptures has been solicited, and sent the present year to the Osage schools, and another to those at Mackinaw; and according to request, a part of the New Testament is soon to be printed in the Mohawk tongue. South America, as our readers know, is now ready to receive these long prohibited books by thousands; they are finding their way into schools, prisons, and convents, and promise great good to those new republics.

At Bombay the New Testament has been recently translated, and means from some quarter must be furnished to print and circulate it among the tens of thousands who stand in need of it. At the Sandwich Islands and other places where preachers and school-teachers have been sent, the work of translation is going on, and we must soon be called to furnish means for printing the Scriptures there. When we look at the wide fields which providence is opening for the circulation of his Word, and look at the receipts of the British and Foreign Bible Society, \$400,000 a year, we must feel that our people do not perform all *their duty* by giving \$50,000. Shall we not make a higher, nobler effort in this glorious cause?

DAMERISCOTTA FOREIGN MISSIONS AUXILIARY SOCIETY.

We have received the printed Constitution of this Society, accompanied with an Address, statement of receipts, &c. and are pleased to notice the interest which it exhibits on the subject of the Foreign Missions. It is also gratifying to perceive how readily one benevolent effort will suggest the propriety and duty of another. This enterprising Auxiliary having pledged itself to the spread of the gospel *abroad*, is induced to contemplate with more intense interest than before, the wants of Zion at *home*, and has recommended in the Address to the Primary Societies it represents, the deliberate consideration of the subject of Domestic Missions. So soon have they condemned the aspersion often cast on the friends of Foreign Missions, that their charity is expended on

the ends of the earth, while the claims of the destitute and uninformed around them, are neglected. We believe that experience invariably confirms the sentiment, that those who most deeply feel the miseries of the heathen, and most efficiently and generously labour and contribute for their relief, are the persons who do the *most* for every good object at home

REVIVALS OF RELIGION.

Perhaps no period has presented more pleasing prospects in relation to the advancement of Zion than the present. Intelligence reaches us from almost every section of country, that seasons of refreshing are enjoyed in the churches, and converts multiplied. We solicit our friends and correspondents to furnish communications on this subject, for the Magazine.

From statements made at the Sabbath School Concert for Prayer in Boston, on Monday evening, 12th of March, we learn that several of the teachers have experienced religion while engaged in their benevolent labours, which must furnish additional encouragement to the prosecution of these interesting establishments.

A FRIEND AT RICHMOND, VIRGINIA, THUS WRITES TO THE PUBLISHERS OF THE MAGAZINE:—

"We have had a most interesting season for some months past in this city. Probably near five hundred have been added to the Baptist, Methodist, and Presbyterian churches. We have two meeting-houses for each of these denominations. One hundred and sixty, or seventy, have been baptized and joined the Baptist churches, about three quarters of them, white persons. The most of these have joined the 1st church, under the care of Elder John Kerr. The 2d church

has been without a pastor till the latter part of October last, when a young brother, James B. Taylor, came to reside with us, since which time, he has baptized thirty-six white persons and one coloured person. Brother Eli Ball has a most interesting time, and is baptizing almost every week in the upper part of this county. In Norfolk too, I hear the Lord is reviving his cause and awakening sinners. May we earnestly pray, that the work may continue and extend, till the promised day shall arrive, when all shall know the Lord from the least to the greatest."

Elder Israel Keach, in a letter of January 24, 1827, states, that a happy revival of religion is enjoyed at Hoosuck, where he has recently had the pleasure of going "down into the water" with ten, who were desirous to follow the footsteps of the blessed Saviour, by being "buried with him in baptism." He also states, that in the town of Bennington, (Vt.) the glorious work continues powerful, nearly seventy having been brought into the light of the gospel. The First Baptist church in Shaftsbury, under the pastoral care of Elder Isaiah Matteson, is also sharing in this work of grace.

Rev. George Evans writes from Amesbury, (Mass.) that religious meetings are frequent, crowded, and solemn, and that twenty-three have recently received evidence of their adoption into the family of God.

A friend in Athens, (Geo.) to the Publishers of the Magazine, Feb. 22, 1827, writes—"It will, no doubt, be gratifying to you, as well as to all the friends of the Redeemer's kingdom, to learn that the Lord has done great things for Athens, and Franklin College. This village and institution have long been eminent for good morals, and they promise now to become eminent for the religion of Jesus."

OBITUARY.

REV. BARNABAS PERKINS.

The subject of this notice, was the Rev. Barnabas Perkins, late of Danville, (Vt.) His death occurred on the evening of Monday, May 10th, 1826. Four days previous to his decease, he was struck with a paralytick shock, which deprived him of the use of his limbs and his speech. In this state he languished, till he was released from his tabernacle on earth to rest with God. He had passed the appointed boundary of human life, having reached his seventy-fourth year.

Mr. Perkins was a native of Massachusetts, where he spent the early part of his life. About 1774 he left the place of his nativity, and removed to Lebanon, N. H.

This town is six miles from Dartmouth College, in the town of Hanover. In the course of the next winter after his removal, the Lord was pleased to visit the College and the people of Hanover with the gracious effusions of his Holy Spirit. The news of this blessed revival of religion soon reached Lebanon, and the effect of it was great on the subject of this notice; he was at once led to feel his guilt and danger. Previous to this, he had felt comparatively safe and whole, but he was now effectually awakened to a sense of his lost condition as a helpless miserable sinner, exposed to the displeasure of a holy sin-hating God. His con-

victions were deep and long, and under them his soul was greatly agitated and depressed. In this state of mind he could from experience ask, "A wounded spirit who can bear?" Sin appeared to him an evil of dreadful malignity, and his guilt he felt to be a burden too heavy to be borne. Under these convictions he sighed and groaned and wept, fearing and expecting that he should be lost. But after he was brought to renounce every other dependence, God, who is rich in mercy, was pleased to reveal Christ to his troubled despairing soul. When the preciousness and all-sufficiency of the Saviour were revealed to him, the burden of his guilt was removed, and his soul was set at liberty. As his soul was sore troubled before, so now his joy was proportionably great. Christ appeared to him the chief among ten thousands, and the one altogether lovely. And having found a Saviour so suited to his case, he failed not, like the woman of Samaria, to go and tell all around him the glorious news. At the same time, like her, he exhorted and entreated them to come and see him, with assurances that he was truly the Redeemer. Having thus obtained comfortable hope in Christ, he thought it his duty to confess him before men, and as he had been educated a Congregationalist, he united with a church of that denomination. In that church, for aught that is known to the contrary, he continued to walk orderly as a good member for eight years. During the latter part of that time, his mind was seriously exercised on the question, Whether he ought not to devote himself to the ministry of the word. He was led to these exercises, by the deep interest he felt in the cause of that Saviour who had redeemed him from the bondage of sin and the reign of death; and by a view of the immense worth of the souls of his fellow sinners. Hoping and thinking that he might be instrumental in glorifying the Redeemer and saving his fellow men, he desired to be employed in unfolding the riches of infinite mercy. In order to enter on this work more profitably, he commenced such a course of improvement, as would prepare him the more acceptably to perform the great work which he had in view. While thus engaged, he was led to examine the subject of Baptism. The result of this examination was, that he became convinced that his former views of the subject were erroneous, and of course that he had not been baptized according to the New Testament. When his mind became settled on this point, he conferred not with flesh and blood, but submitted to the ordinance according to his convictions of right, and united with a Baptist church. Notwithstanding this change in his views of one of the ordinances of the

gospel, he ever cherished the kindest feelings towards that body of christians with which he had previously been associated. Soon after this change in his views and relations, he commenced the work of preaching the gospel of Christ. For a length of time, he exercised himself in performing the duties of the ministry in Lebanon, Hanover, and the adjacent towns, where he was useful to a considerable degree. From the time of his ordination in 1800, his labours became more extensive, and were frequently attended by the power of the Holy Ghost sent down from heaven. About 1802, he left the region where he had been long labouring, and again visited his native State. In this tour, he preached in the town of Marshfield, a few miles north of Plymouth, where his labours were rendered useful. Having received from that church an invitation to become their minister, he accepted it, and continued with them about four years, declaring to them the gospel of the grace of God. In this work, his labour was not in vain, for the Lord wrought with him. While he resided in this town, he made frequent excursions into the neighbouring regions, where he was the means of doing much good. In Hanover, an adjacent town, he was made the instrument of raising up a church, to which, after leaving Marshfield, he preached for some time. While he resided in this town, about 1806, he was employed by the Baptist Missionary Society of Massachusetts, as one of their missionaries, and sent to the northern parts of New Hampshire, and Vermont, and the contiguous parts of the province of Lower Canada. In this service he was very useful in many places, in cheering the hearts of the Lord's people, and in awakening sinners. No doubt many will have occasion to bless God, that they were permitted from his lips to hear the blessed gospel of Christ. In this service he was employed more or less for several years, till he became partially disabled by reason of age. In his last years, although impaired and weakened by age and infirmities, he nevertheless did what he could. Then, his last labours, were performed, for the most part, in the north-westerly parts of Vermont. For some time previous to his death he resided with his son in the place where he died, and preached as he had opportunity and ability.

Mr. Perkins' talents might be ranked with the mediocrity. His advantages in early life were not great, but by his desire for information, and his after opportunities for improvement, he treasured up much useful knowledge respecting men and things. His preaching talents were better calculated for itinerating than stated ministrations. Of this he was

aware, and therefore spent most of his life in preaching from place to place. In this way he was useful to a greater degree than he otherwise would have been. His communications were generally free and zealous. He felt much for others, and when he addressed them, he was tender and warm. So familiar were his addresses, that none could fail of understanding. The deep conviction which he experienced when he was brought to see himself in the light of God's law, and the ecstatic joy which he felt when he found Christ, gave a tone to his feelings through life, and greatly influenced his whole character. Such feelings were peculiarly useful to him as a missionary, because they gained attention and prepared the heart to be impressed.

He was a man of prayer. He delighted to hold communion with God. He was fully aware that all his power of doing good was from God, he therefore often sought his aid. The honour of his God, and the welfare of his fellow-men, were objects near his heart. In all the relations of life he was peculiarly affectionate and tender. As a husband, few men were more kind—as a father, he loved his children, prayed earnestly for

them, and early taught them the fear of the Lord. In the spring of 1818, a circumstance occurred which exhibited many traits of his character. In his absence from home, the dwelling-house of his son with whom his family resided, was consumed by fire, together with most of its contents. In the letter which he wrote in answer to the one which informed him of this sad event, he discovers entire submission to the will of God, and rejoices that no lives were lost. Not a murmur escapes his lips. To his companion, he imparts the consolations of the gospel—to his children, he endeavours to make this event the means of promoting their eternal welfare, while he deeply feels for them, and endeavours to dry their tears. In his example and in his prayers, he has left a rich legacy for his family and the church. He now rests from his labours, and his works will doubtless follow him.

On Sunday the 18th ult. in Southbridge, (Mass) the Rev. GEORGE ANGELL, the respected Pastor of the Baptist church in that town. His death was sudden, from a violent attack of fever. We hope to present a particular notice of him in a future Number.

ORDINATIONS, &c.

January 22, 1827, Mr. Robert B. C. Howell, late a student in the Theological Department of the Columbian College, was ordained at Norfolk, Va. Rev. Mr. Wait, delivered the Sermon, and offered the Ordaining Prayer; the usual questions to the church and candidate were asked by Rev. Dr. Staughton, who also delivered the Charge. The congregation was large, and the services appropriate.

The Rev. William Phillips was ordained over the Baptist Church in Attleboro' Mass. on Wednesday the 21st of February. Introductory Prayer, by Rev. Mr. Pease, of Seekonk; Sermon, by Rev. David Benedict, of Pawtucket; Ordaining Prayer, by Rev. Mr. Hall of Taunton; Charge to the candidate, and Address to the Church, by the Rev. Mr. Gano, of Providence; Right Hand of Fellowship, by Rev. Mr. Seaman, of Providence; Concluding Prayer, by Rev. Mr. Bird, of Foxboro'.

Churches constituted.

Jan. 11, 1827, a Baptist Church was organized at Springville, Erie Co. N. York. Sermon by Rev. Clark Carr. This church consists of 23 members.

A Baptist Church was constituted at Farmersville, Cataaugus Co. N. York, on the 17th Jan. consisting of 23 members. Sermon by the Rev. W. Metcalf.

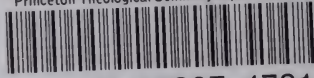
At Vernon, (Con.) Feb. 4th, a Baptist Church was recognized, consisting of eighty-three members, all of whom have been recently baptized, and are the fruit of a happy revival of religion with which the town has been favoured. Mr. Russell Jennings was at the same time ordained to the gospel ministry. The Agents of the Factories in the neighbourhood suspended their operations to enable those who had a desire to attend the solemnities, and the occasion was peculiarly interesting.

Thursday, February 8, 1827, a Baptist church was constituted in the flourishing town of Saco, (Me.) On that day, an Ecclesiastical Council convened, composed of the Elders and delegates from nine churches, and gave their united fellowship to this body. In the evening, public religious service was celebrated in the Rev. Mr. Cogswell's meeting-house, and a sermon most happily adapted to the occasion, was delivered by Rev. T. B. Ripley of Portland. Prayers were offered by Rev. Mr. Miller of South Berwick, and Rev. Mr. Clark, by whose labours this church has been gathered. We understand that the prospects of this new religious Society are very encouraging; that it is well sustained, both in the number and character of its members, and that a growing attention to the concerns of the soul is observable.

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